

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Baptist World Congress to meet at historic time

MCLEAN, Virginia, USA (BWA) — When the 16th Baptist World Congress meets in Seoul, Korea, August 14 to 19, 1990, it will be the first opportunity for Baptists in large numbers from Eastern Europe to travel and meet Baptists from around the world since the dramatic turn of events in their countries at the end of 1989.

Baptists from Bulgaria, Romania, Czechoslovakia and East Germany are already planning to join with Baptists from the Soviet Union in what will be the largest contingent of Eastern European Baptists to attend a worldwide Baptist meeting. This will also be the first chance that many Baptists from around the world will

have to meet so many Eastern Europeans since the changes.

"Five years ago, when we planned the Congress and chose as the theme 'Together in Christ,' we could not have foreseen how God would honor that theme and bring our Baptist brothers and sisters from around the world to us," said Denton Lotz, BWA general secretary-treasurer. "This Congress will truly be a homecoming."

"We in Korea are praising God for the turn of events in Eastern Europe and are looking forward to hosting our brothers and sisters from there in Korea," says Billy Kim, chairman of the Korean Local Arrangements Com-

mittee. "We know how painful divisions can be, and we rejoice that the walls are coming down so that Christians can meet together."

Lotz said the BWA is working to provide scholarships to enable Eastern Europeans and people from currency-restricted countries to attend, especially those who will come for their first-ever Congress.

"However," Lotz added, "we do not have adequate funds and desperately need more scholarship money for these people."

The Korean Baptists are making sure that low-cost housing is available for all who need it.

## "Hurry and get your film" — after 21 years

PRAGUE, CZECHOSLOVAKIA (EBPS) — One night in 1969, following the invasion of Prague by Warsaw Pact tanks, the courageous pastor of the Vysoke Myto Baptist Church was showing his congregation a Christian film. The film, "The Restless Ones," was produced by the Billy Graham organization and was dubbed into the Czech language.

Suddenly Czech communist authorities entered the church and confiscated the film, threatening to revoke the pastor's permission to preach. The pastor was Richard Novak, the current president of the Czech Baptist Union.

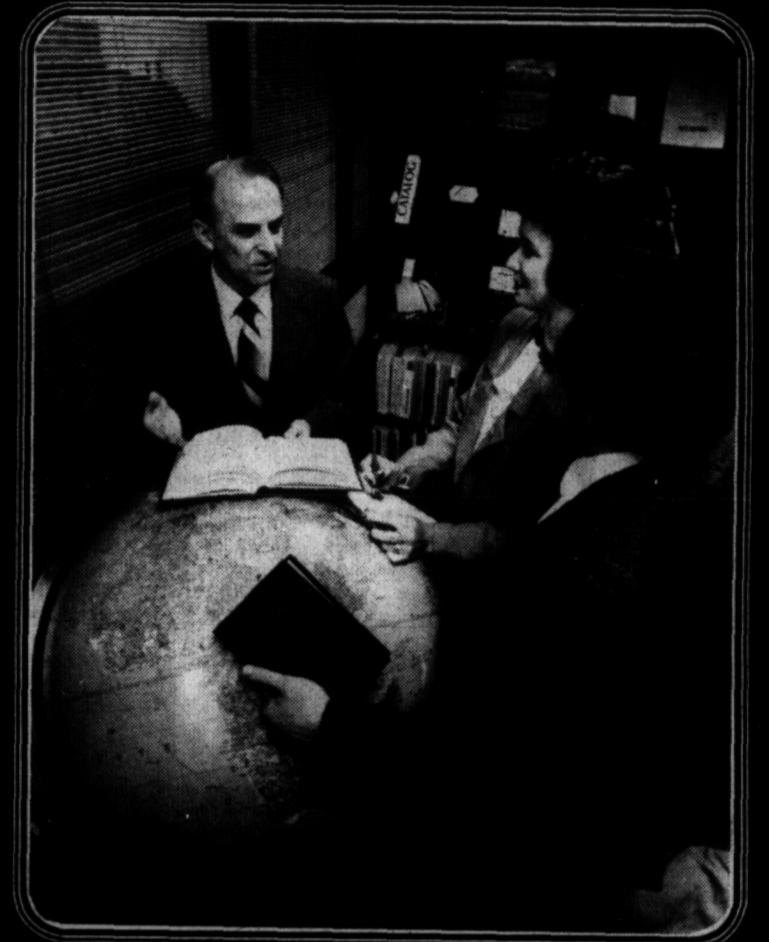
"On January 8, 1990, aware of our new freedoms, I call-

ed the Ministry of Culture and told them we want the film returned," says Jan Pospisil, general secretary of the Baptist Union of Czechoslovakia. In 1969 he was a student in Prague and remembers the event well.

The embarrassed authorities promised they would search for the film.

On January 17 Pospisil received an excited telephone call from the authorities who had found the film. "Hurry up and get it," they told Pospisil after 21 years. "We don't know what might happen to it now."

When Pospisil arrived at the office, the clerk said, "Please excuse us. I am glad to return your film."



## Youth ministers face pressures of calling

By Terri Lackey

RIDGECAST, N.C. — Many churches view youth as their most vulnerable members, because teenagers must deal with peer pressures that span the realm of immorality, youth leaders say.

And while it is generally agreed that young people have it rough, another group — those who guide the teen-agers down the path of Christianity — face issues and pressures not common among other church staff leaders, said Dane Blankenship, youth specialist in the Southern Baptist Sunday School Board's discipleship training department.

"Youth ministers are always the low person on the church staff totem pole," said Blankenship, who also serves as a youth minister at Clearview Baptist Church in Brentwood, Tenn. "They have less prestige and get lower pay."

Low salary is a problem echoed by several youth ministers who also see time pressures, paltry church budgets and low church-member support for youth programs as issues frequently encountered by their group.

Youth ministers at a Winter Weekend youth conference at Ridgecrest Baptist Conference Center recently

were asked about some of the major issues they face.

"One of the pressures I feel," said Johnathan Varner, "is that I've given my heart to the Lord for youth work, but my wife has to support us financially because I make \$100 a week."

Varner, a minister of music and youth at the small, rural Faith Baptist Church in Westminster, S.C., said he realized he would have to forfeit a good salary to follow God's call to a smaller church.

"I have chosen to work in a small church because of the need. There are some higher-paying churches available that need someone with my particular expertise, but I feel I need to work in this church."

Another problem Varner faces is lack of support from young adults his own age.

"Most people my age in our area don't care much for the church and Christ," Varner said. "Here I am trying to win the youth when my own generation is out there and lost."

"I guess what I am really saying is that there is really nobody there for me as a support system. There are some older people, my wife and the kids, but that's about it. I have no

friends my age. That's probably the biggest thing missing in my life."

The time spent working with youth and the time the church expects youth ministers to spend with youth on and off the job can become a pressure among leaders of youth, at least two youth ministers said.

"I have a wife and two children, but so many times I have to be with the youth when I need to be at home with my family," said Rick Sandlin of Buffalo Trail Baptist Church in Morristown, Tenn.

"God has given me this family, yet he has called me to be a youth minister," said Sandlin who acknowledges spending time with his family and spending time with the youth group has become an art of juggling.

"As I see pressures coming up with my youth, I spend that time with them. And if I see something happening when my family needs me, I spend that time with them," Sandlin said. "It is just a juggling of time."

Diane Goen, youth minister at Normandale Baptist Church in Montgomery, Ala., also uses the "juggle" word.

"One of the hardest things is trying to juggle everything. You have to be a youth leader, a parent, a wife, a mother — or what anybody needs you to be."

Goen said youth ministers have to spend time at the office as well as nights or weekends with the young people.

"We work during the office hours, and then we work when the pastor and others get to stay at home."

Goen, who plans to attend the Winter Weekend at Ridgecrest in March with her group, said she is also bothered by salary and the "stepping-stone" status of a youth minister.

"It bothers me that youth ministry is a stepping stone to the pastorate for a lot of men. Of course, I don't have that problem, but I know where they are coming from."

"You just can't raise a family on the salary of a youth minister."

Daniel Dockery, a college student and youth minister at Oakley Baptist Church in Asheville, N.C., said the pressure he faces is on being a role model.

"The biggest pressure I face is the role I have to fulfill. I have to be an

example to my youth," Dockery said. "I am just 20 years old."

"I was in a youth group not long ago, and I was doing all the things they are doing. But now I have to be the boss — I have to be sort of in control."

"In the youth ministry, you have to be a part, but then you have to be totally separate," Dockery said, referring to the need to be accepted, but respected by young people.

Clyde Hall, manager of the discipleship training department's youth section, believes results will be seen if churches stick to a program of discipleship.

"A balanced discipleship program will move the youth from seventh grade to adulthood and give them a good doctrinal basis," Hall said. He said the youth section offers such a program with its DiscipleLife strategy, a six-year program of discipleship for youth.

Approximately 200 youth made public spiritual decisions during the weekend conference sponsored by the discipleship training department. Two other weekends will be held at Ridgecrest on Feb. 16-18 and March 16-18.

# Editorials . . . by Don McGregor

## Evangelism stands out

Many said that the evangelism conference last month was the best they had ever attended. It certainly was characterized by strong preaching. Joel Gregory, pastor of Travis Avenue Church, Fort Worth, is one of the premier pulpits among Southern Baptists today and perhaps of all time. He spoke twice.

Other speakers who came from outside of our state were Howard Ramsey of the Home Mission Board's Evangelism Section, Fred Wolfe, pastor of Cottage Hill Church in Mobile and secretary of the Southern Baptist Convention's Executive Committee, and Larry McSwain of the Southern Seminary faculty.

Also from outside the state were

Roy Fish, professor at Southwestern Seminary, and Leonard Sanderson, an evangelist from Pineville, La.

From inside our state were Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board; Gary Bowlin, an evangelist; Guy Henderson, the director of the Convention Board's Evangelism Department; and Joe Anderson, pastor of First Church, Boyle.

The theme for the Evangelism Conference was "Here's Hope: Jesus Cares for You." This is the theme of the simultaneous revivals that are to be conducted across Mississippi in April.

The Evangelism Conference will go a long way in paving the way for suc-

cessful simultaneous revivals.

Churches and individuals need to be involved in getting ready for the revivals. That involves work and prayer. In the area of prayer, the solemn assembly furnished the impetus for beginning that ministry; but it must be carried on by churches and individuals.

We must be ready when the simultaneous revival time gets here.

Music for the evangelism conference was under the direction of Graham Smith, director of the Church Music Department for the Mississippi Baptist Convention Board. The accompanists were Dot Pray of the Church Music Department and Irene Martin of the Baptist Record.

## Guest opinion . . .

## Abortion's staggering statistics

By James Allen Walters

There is no issue quite so controversial as abortion. Pro-Life advocates insist that the majority of people in the United States want to restrict or eliminate abortion. Pro-Choice advocates insist that the majority is on the side of free choice, or fewer restrictions. In a recent television poll conducted in conjunction with a "Viewpoint" on abortion (aired by WLOX television in Biloxi in late October) the television audience phoned in a 688 Pro-Life and a 589 Pro-Choice response. If this poll were representative of the total population (and somehow I feel it is not) then there would be a 54 percent Pro-Life constituency, and 46 percent Pro-Choice. This is the very close to an even split.

We should take sides on this issue. Not only do we have a moral obligation as Christians, but we have a civil responsibility as tax payers and citizens. What the law should be will be determined by us. Who lives and who dies is our decision. We will be held accountable for our involvement or for our indifference. There are some who do not know which side they should support. Also many who serve in our state Legislature have not determined their own convictions. How shall we decide?

Let's look at the facts. The Statistical Abstract of the United States published by the Bureau of the Census in 1989, pages 70-71, records the following astounding facts. (Apparently calculations for those years after 1985 were incomplete at the time of publication or were unavailable.) In 1985 there 1,588,600 abortions in America. That is a large number. But that is all that it is — a large number. Somehow the magnitude of death doesn't quite come through. It should. This death toll is equivalent to a jumbo jet (300 passengers) crashing every four minutes for 14 days, or once every hour for seven months.

That is incredible! In that same year ('85) there were 3,761,000 live

births. This means that 29 percent of all the children conceived in the United States in that year were aborted. That works out to 4,315 abortions per day. Some people act as if those facts were unimportant to the debate.

Table 104 (p. 70 of the Abstract) lists statistics of a variety not shown about abortion elsewhere in the Abstract, but the stats only go to 1983. In 1983 there were 1,575,000 abortions. There were 304 abortions for every 1,000 live births. The shocking fact is that 406,000 abortions were performed on women who had already had one abortion, and 205,000 abortions were performed on women who already had two or more abortions. In other words, 38 percent of all the abortions performed were "repeat" abortions! That works out to 1,673 "repeat" abortions daily. Since 1974, the percent of "repeat" abortions has more than tripled. It appears that many women are taking advantage of the present abortion regulations to solve their problem "pregnancies." Those who want to liberalize our abortion laws should consider how liberal they already are.

The argument has been made that white women have abortions and black women have babies. In other words, the most affluent whites who can afford abortions have them, but the poorer blacks who cannot afford them must carry their fetus to term.

Table 103 of the Abstract (p. 70) shows that in 1983 there were 1,084,400 abortions performed on white women while there were only 490,000 abortions for black women. (Statistics for 1984 and 1985 are listed "N/A") There is clearly a disproportion of white abortions to black abortions. One can be misled by these figures, however.

In that same year ('83) the abortion rate for whites was 376 abortions for 1,000 live births, and 670 abortions per 1,000 live births for blacks. What this means is that 27 percent of the white

women who conceived in 1983 aborted their babies while 40 percent of the black women who conceived aborted theirs. This fact changes the picture dramatically. These figures do not include stillbirths and miscarriages.

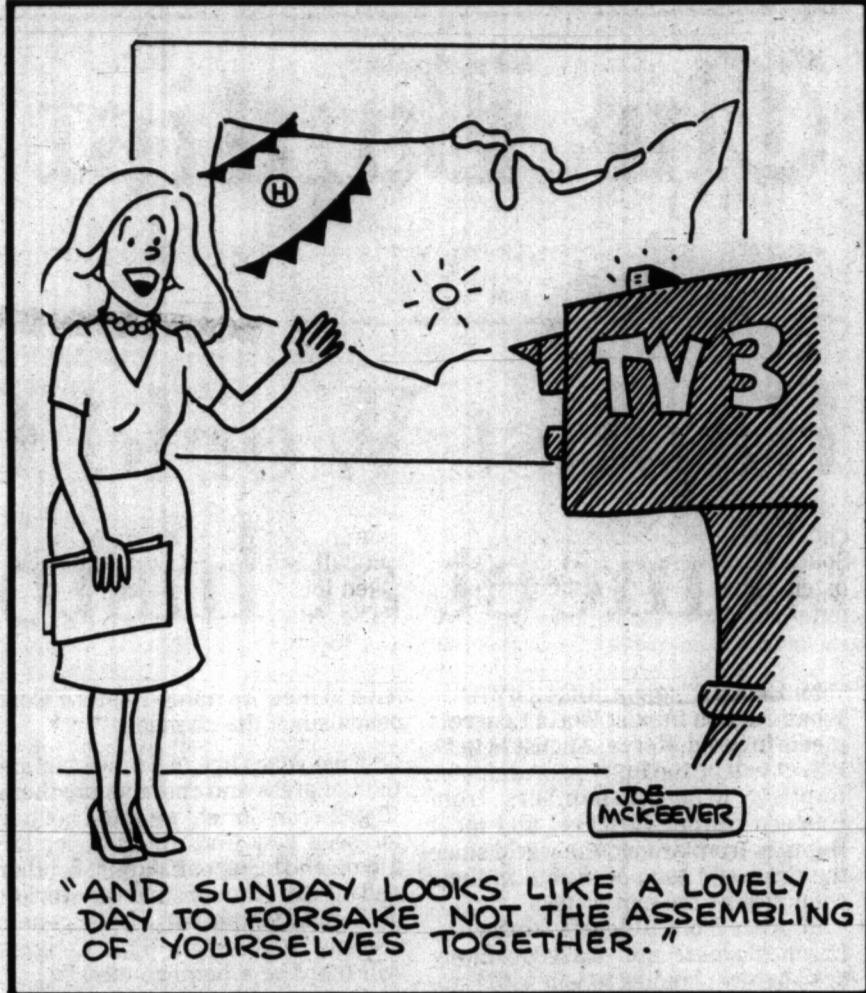
If 40 percent of the poor black women who conceive are aborting their children already, should we increase federal or state funding so an even greater percentage of them could have abortions? Maybe the percentage would be acceptable at 60 percent or 70 percent. The very idea is incredible.

There is a sense in which abortion is not even "the" problem, but rather the symptom. Being a minister, one might expect that I would see it that way. Abortion is like the pain in our broken leg which tells us that something is terribly wrong. We can kill the pain with injections or pills, but treating symptoms won't cure the leg. The problem is the broken leg, not the pain caused by the broken leg. To this observer, abortion is a symptom of a deep moral wound.

Abortion would not be the issue that it is in America if it were only available for rape and incest victims or where the mother's life were in danger. Current estimates give these conditions only two percent of the total abortion picture. What makes abortion the issue that it is, is that over 90 percent of the women who abort their children do so for much different reasons than rape or incest. It appears that the dominant reason is convenience. The "ME" generation is rapidly becoming the "MEAN" generation. As a former fetus, I protest!

James Allen Walters is pastor of Eastlawn Church, Pascagoula.

The fact that you have been knocked down is interesting, but the length of time you remained down is important. — Austin O'Malley



## Baptist Record staff changes

The Baptist Record has bid farewell from our staff to a team member for more than 14 years and has promoted another who has been on the staff for 36 years. Tim Nicholas, the associate editor, has been made the public relations director for the Mississippi Baptist Convention Board. He is to be congratulated on being chosen for that position.

Without question, he will be missed. He brought an aggressiveness to his position that will be difficult to match. He was very knowledgeable of what was going on and how it all fit together. While we are happy to know that he has moved on to a higher position in the framework of Convention Board work, we will miss his particular expertise.

His position has been filled by Anne McWilliams, a veteran of 36 years with the Baptist Record. She joined the staff as editorial assistant while she was still in Southwestern Seminary and gradually moved up the ladder as she was handed additional responsibilities and handled

them well.

Her weekly column, "Faces and Places," is no doubt the most widely read journalistic effort in Mississippi. There is no measuring the influence she has had on Mississippi Baptists through that column.

She brings her own abilities and expertise into the new position, and they are considerable. She is the first woman to hold the position of associate editor at the Baptist Record.

Very likely, the Baptist Record is the largest of the Southern Baptist state papers ever to have a woman as associate editor. The Baptist Record, with a circulation of 118,000, is the fourth largest of the 37 state papers.

The Nicholas byline will continue to show up in Baptist Record columns as he provides material from the Mississippi Baptist Convention Board.

We bid him farewell from our staff and look forward to continuing to work with him. We welcome Anne McWilliams to the position of associate editor. She will fill that position very well indeed.

## Baptist Beliefs . . . Consistent Christians

By Herschel H. Hobbs

"As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. Romans 6:19

Paul is comparing the Christian life to the pre-Christian life. "Members" may be seen as a person's body and

abilities. "Servants" (doula) means slaves.

Before his readers became Christians they were slaves to evil and Satan. Their total selves were committed to serve in sinful ways. Now that they are Christians they should become slaves to Christ to pursue (Continued on page 9)

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# "Missionary" con artist hits churches for cash

By Tim Nicholas

A quick talker was attempting last week to bilk Mississippi Baptist churches with a sad, false story.

At least eight Southern Baptist churches in the state were targeted by the con artist who has been calling himself Bill or William Reynolds.

And the con has been going on since at least last October, according to Bill Damon of the Southern Baptist Foreign Mission Board, who is associate director for Brazil and the Caribbean.

The caller earlier phoned collect to churches in Oklahoma, Kansas, and South Carolina variously telling the listener that he is a Southern Baptist missionary from Brazil needing more money to get home or that a member of his group has been stabbed in New York and he needs financial help, usually \$50-70. A couple of those out-of-state churches have sent the money.

"There is no Southern Baptist missionary by that name, nor am I able to find anyone in Brazil who knows such a person," said Damon.

Last Thursday, the caller told Shirley Poythress, secretary at Meadow Grove Church, Brandon, that his associate pastor had been stabbed and that he needed to talk with Meadow Grove Pastor Rick Kennedy. Told Kennedy was out, the caller did not call back. Poythress said the operator said the call originated in Manhattan.

Lannie Wilbourn, pastor of Pinelake Church, Brandon, took the man's collect call, but did not send the money asked for.

The caller told Wilbourn his name was Pastor Bill Reynolds, a pastor from Sao Paulo, Brazil, and his group of travelers needed \$56 more to continue their flight out of New York. The caller asked for Wilbourn by name

and asked if Pinelake wore, indeed, the church on the reservoir. The man asked if Wilbourn remembered the man's visit to Pinelake a year ago, noting his wife Marilyn had sat next to Wilbourn and that Wilbourn had commented on the couple's blue van. Wilbourn remembered no such visit.

The caller said that his group had spent the last 17 hours in a Wendy's restaurant in New York trying to get help.

He asked Wilbourn to wire him the money via Western Union and he said that wiring would cost Wilbourn \$14. He said he needed to know specifically from where in Jackson Wilbourn would be sending the money and that it needed to go "will call to William Reynolds — pay on test question."

What that means, apparently, is that Wilbourn would send the money to a Western Union office. "Reynolds"

would ask the cashier if there were a money order for him. The cashier would ask "What is your son's name?" "Reynolds" would respond, "Michael." And the cashier would give him the money without asking for any other identification.

The caller told Wilbourn he had tried Van Winkle Church and pastor Ferrell Cork was out and at Family Life Church, pastor Mel Piper was no longer employed there. Wilbourn said the tip off was that Family Life Church is not a Baptist church.

The Baptist Record phoned Family Life Church, which is in Brandon, and the secretary said someone had tried such a call a couple of months ago, but the church refused to accept.

Other Baptist churches in the state the man has called include First Church, Brandon; Parkway, Jackson; First Church, Columbus; and three in Brookhaven: East Haven, First

Church, and Central. At East Haven, the caller mispronounced pastor Ben-don Ginn's name, alerting the secretary to the fact that he did not actually know Ginn. Apparently, the man has not collected from any Mississippi Baptist churches.

Mrs. Shields of South Central Bell's telephone annoyance bureau, said that there was nothing her office could do to help. "We're not in the business of catching crooks," she told the Baptist Record.

Sherita Sullivan of the Mississippi attorney general's consumer protection office, offered more help. She asked that churches accepting calls from the man should send her their phone bills which will have the number called from. She said she would forward the information to the appropriate law enforcement personnel. Her address is Box 22947, Jackson, MS 39225, phone 354-6018.

## First volunteers to go this summer to USSR

By Mike Creswell

LENINGRAD, U.S.S.R. (BP) — Forty-eight Southern Baptist students have been invited to help renovate a Soviet Baptist church in Leningrad during the summer — the first time Southern Baptists have been allowed to send short-term workers into the Soviet Union.

A story about the Mississippi students and student leaders to be involved in the volunteer mission will appear in next week's *Baptist Record*.

The Southern Baptist Foreign Mission Board has earmarked \$150,000 to provide materials and help pay for the renovation, which is expected to boost Baptist work in the Leningrad area, said Keith Parker, the board's director for Europe.

Soviet Baptists say the project will be the first time outsiders have been permitted to work with them on such a basis. "This will be looked at as a precedent in the history of the Soviet Union," said Sergei Nikolaev, pastor of the Baptist church known as the Temple of the Gospel in Leningrad.

Nikolaev said he has secured necessary permits for the students to come, but acknowledged the project would not have been possible until recently.

"The general democratization of the society and the laws and acceptance of another point of view are, of course, factors in this project," he said.

The project is drawing attention from Baptists throughout Europe because of the church building's historic nature and the ministries Baptists foresee basing there to reach the northwest region of the Soviet Union.

The refurbished building is expected to house a school and a range of mission-related ministries in addition to providing worship and educational space for the congregation. The \$150,000 Foreign Mission Board grant was approved last fall and is not part of the board's December appropriation of \$1 million to bolster Baptist work in Eastern Europe, Parker said.

The sending of students will be coordinated by the mission board and the national student ministries section of the Southern Baptist Sunday School Board. Four 12-member teams will work about two weeks each on the renovation from May through August.

(Continued on page 5)



Evangelists elect officers

These are the new officers of the Mississippi Baptist Vocational Evangelists' Association. From left they are Ronnie Cottingham, Lucedale, vice president; Alan Celoria, Jackson, president; Hubert Greer, Brookhaven, music director; and Kenny Digby, Fulton, secretary-treasurer. Not pictured is the group's pastor-advisor, Mickey Dalrymple, pastor of Fairview Church, Columbus.

The Second Front Page

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## Conservative candidate now Chapman, not Wolfe

By Dan Martin

he had gotten with this movement earlier."

Another former SBC president, James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, said Bisagno's nomination of Chapman represents a broadening of support among Southern Baptists for the conservative movement.

"Morris represents somebody who has been strongly identified as a 'conservative,'" Draper said. "Bisagno has been on the sidelines . . . His coming expresses his willingness to say the cause is right and that there is a broader circle that can be drawn to include more people."

"We recognize the need to include people who, for whatever reason, have not been identified with us in the past," he said, adding the "conservative" movement will embrace

anybody who embraces the Bible. "We've said all along . . . that 80-to-90 percent of Southern Baptists stand together on (the inerrancy of) Scripture."

Chapman told Baptist Press he has agreed to allow Bisagno to nominate him at the annual meeting.

The Texas pastor, who observed his 11th anniversary as pastor of the 7,776-member church Feb. 11, had been quoted in the *Baptist Standard*, newsjournal of the Baptist General Convention of Texas, in early February as saying he had "no word from the Lord that I should be nominated" as president.

He said subsequent to the statement he "was contacted by brethren who began to say they believed I was God's man."

(Continued on page 5)

### In Taiwan

## Raley receives 'Good Man' award

TAIPEI, Taiwan — Veteran Southern Baptist missionary Harry Raley has received the prestigious "Good Man, Good Deeds" award from the Taiwan government.

Raley was one of 69 recipients — and the only foreigner — to be given the title "Good Man of Taiwan." He was nominated for the award by Chen Au-chi, president of Taiwan Baptists' Brotherhood organization. The recipients were selected by a government committee.

Raley was honored during three days of special activities, including visits with Taiwan President Li Teng-hui, Premier Li Huan and the mayor of Taipei. Raley and his wife, Frances, of South Carolina and Mississippi, respectively, came to Taiwan in 1955 — the first Southern Baptist missionaries sent directly to the country.



# Conservative candidate now Chapman, not Wolfe

(Continued from page 3)

"I went to Washington for a meeting Feb. 5 and 6, thinking it had been settled. In my mind it was already settled. I was confident Fred would be the nominee," he said, adding that when he arrived home Feb. 6, he was told Wolfe had described himself as "not God's man for this hour. In fact, Fred called me and told me that."

Chapman related that early Wednesday afternoon, Feb. 7, Bisagno "called and said he believed I was the man who could bring a unifying spirit to the SBC and asked if he could nominate me for the presidential position."

"I told him events had been moving very rapidly and I was stunned that it was taking this turn but that I was taking that (Bisagno's request) as a word from God that he had opened the door and I must walk through, trusting that this was his leadership in this matter," Chapman said.

A statement regarding his candidacy will be released soon, Chapman said, declining to discuss his plans for the SBC, should he be elected president.

Wolfe, who had agreed to be nominated for the presidency as early as late January, told Baptist Press that until Feb. 5 or 6 he "had been leaning that way (of allowing the nomination); but the closer we got to announcing the decision, the more troubled I got in my spirit."

He said the candidacy would have been announced during the annual Pastor's School and Bible Conference at First Baptist Church of Jacksonville, Fla., Feb. 12. Current SBC President Jerry Vines is co-pastor of the church.

"We had not crossed the Rubicon; and once it was announced, it would have been harder to withdraw," said Wolfe, adding, "If the Lord is not in this, I am not going to do it. I feel he (God) didn't want me to go (be nominated)."

Chapman's candidacy apparently will carry with it the endorsement of the five former presidents of the SBC, who have been leaders in the 11-year effort to turn the denomination to a more "conservative" direction.

Four of the five past presidents — Vines, Adrian Rogers, Charles Stanley, and Smith — apparently discussed the potential candidates to carry the conservative standard during a Caribbean cruise Jan. 8-12.

Draper, the only one not to go on the

cruise, said Wolfe emerged as "the consensus" of the former presidents and the 40-to-50 pastors who were on the January Bible study cruise, sponsored by Templeton Tours.

Smith, however, said the decision was not made until later in January when the past presidents met with Bisagno in Houston. Bisagno and fellow Houston pastor Ed Young, of Second Baptist Church, ruled themselves out, he said, adding both men will be candidates someday.

"Morris Chapman was very high on the list," Smith told the Florida Baptist Witness; but Wolfe was considered the best candidate because Mobile is only 150 miles from New Orleans, and the Alabama pastor has had "more exposure nationally" than has Chapman.

Smith told the Witness he is confident the "conservative" candidate will win. It almost doesn't matter who the candidate is. If you say "Candidate A" and "Candidate B," it wouldn't make a difference of 600 votes," he said.

The "moderate" candidate will be Daniel Vestal, pastor of Dunwoody Baptist Church in suburban Atlanta, who announced in September he would be nominated for office. Vestal also was nominated in the 1989 annual meeting, where he received 8,248 votes, against Vines' 10,754.

In his statement to the press, Bisagno said: "No one on either side of the issue would claim to have made no mistakes, to have uttered no regrettable statements, within the past 11 years. But sweep away all the secondary issues — politics, control, women in ministry, pastoral authority, the priesthood of the believer, etc. — the bedrock issue has not changed. Does the Book (Bible) mean what it says, or not?"

He said the point at which sin entered the human race "was uncertainty about the Word of God . . . Raise a doubt and destroy a faith. A lost man told me recently that he wasn't afraid of going to hell because many teachers and preachers in my own denomination did not even believe in hell."

The Gospel dynamite turns to a firecracker when the triumphant trumpet charge deteriorates into a broken bugle sound.

"Eleven years ago, an effort working within the bounds prescribed by our constitution and bylaws began to bring a pendulum swinging much too far to the left back to its conservative roots. The time has come to refocus on the issue, and that issue is still the

nature of Scripture. Today I appeal to Southern Baptists to unite around the living Word and the written Word, each the flawless epitome of impeccable perfection to the minutest, microscopic detail.

"It is not unity at any cost that will save this denomination; it is unity around a perfect Lord Jesus and all that we know about him found in a perfect book. Doctrinal integrity is as essential to world evangelism as is an impeccable Savior."

Bisagno, in writing of Chapman, said the Wichita Falls pastor is "a man of God and a man among men . . . a man committed to the completion of the correction begun 11 years ago."

Chapman, 49, is a native of Kosciusko, Miss. He is a graduate of Mississippi College and has master of divinity and doctor of ministries degrees from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

According to the Uniform Church Letter, First Baptist Church of Wichita Falls recorded 86 baptisms in the 1988-89 church year. It received \$2,606,972 in undesignated offerings, of which it contributed \$389,681 through the denomination's unified giving plan, the Cooperative Program. It also contributed \$335,934 to other missions offerings.

Prior to becoming pastor in Wichita Falls, he was pastor of First Baptist Church, Albuquerque, N.M.; First Baptist Church of Woodway in Waco, Texas; and First Baptist Church, Rogers, Texas.

His wife, Jodi, was a member of the SBC Peace Committee and a trustee of the Southern Baptist Sunday School Board. They have two children, Chris, a student at Southwestern Seminary, and Stephanie, a senior at Liberty University, Lynchburg, Va.

The thing that counts is not the time spent, but the manner in which it is spent. — Leo J. Spears

Perhaps the most touching story was reported by a mother about her four-year-old son. An elderly neighbor had recently lost his wife and was despondent. He was often seen alone, in tears. One day the little boy, seeing the man weeping, walked into his yard and sat on his lap. His mother called him home, believing that her son might be bothering the man. "What did you say to Mr. York?" she asked.

"I didn't say anything," the little one replied. "I just helped him cry."

## Volunteers to go to USSR

(Continued from page 3)  
staying with Baptist families in the Leningrad area.

Although the students may have some time to preach or teach, Nikolaev stressed he is looking for competent craftsmen, not general helpers. "We don't want just volunteers. We want skilled workers who can do woodwork, stonework, any type of work, not just for fun but professionally," he said.

Quality work is vital because of the nature of the building, Nikolaev said. The historic structure, built around the turn of the century, once belonged to the Old Believers Church, one of the oldest branches of the Russian Orthodox Church. Only 25 members of the Old Believers Church, most of them elderly, are left in Leningrad today, according to Nikolaev. There were happy Baptists who took over the building, he said.

Closed as a church in 1933, the building was used periodically as a factory until last year. "Its condition is very bad. But the general construction is good. That's why we decided to take it," said Nikolaev. "It is not just a building, but a renewal of our national heritage."

Equally historic for Baptists is the fact that they own the property. When they applied to the government for a building in the city center, several properties were offered. The Baptists decided on the Old Believers Church and were given the building with a clear title.

"Usually, buildings are given rent-free for 25 years maximum, but this one is unlimited by time. This is the first," said Nikolaev.

Because the church building is seen as historically valuable, Leningrad residents have a keen interest in seeing it restored and used again, Nikolaev said. Even non-believers have come to lend a hand in the renovation. After three months of work, the ground floor is near completion. But much work remains and the project is expected to cost more than \$1 million, he said.

The renovated building will seat about 500 people in the main sanc-

tuary with space for an equal number to stand. A separate conference hall with video transmission of services will seat another 400 to 500 people, he said.

Organized as a congregation just three months ago, the new Baptist church already has some 400 members and is attracting between 800 and 1,000 people to Sunday services. Some come from other Baptist churches, Nikolaev acknowledged, but about 60 percent of the newcomers are from a non-Christian background.

"Every Sunday morning 25 to 30 people come forward (to declare their faith in Christ). We baptized 20 new members recently and have another group of 60 preparing for baptism in March. Many of them are young people," he said.

Students are a fact of life in Leningrad, where a large university and scores of colleges and technical schools are located. The city may be home to as many as 300,000 students, Nikolaev estimated.

Nikolaev and other area Baptist leaders plan to make the church a center for outreach and ministry throughout the sprawling northwest region of the Soviet Union.

The new church is being supported by the 2,500-member Leningrad Baptist Church and the Northwest District Baptist Association, where Nikolaev was superintendent from 1979 to 1989. During that time the association grew from 33 to 76 churches and mission congregations. The region is the fastest-growing area for Soviet Baptists, according to Parker.

At least a dozen sites for church planting already are targeted by the new church, Nikolaev said. Seminars will begin next fall which eventually will develop into a school of evangelism and mission. The program will be aided by the Baptist Theological Seminary at Ruschlikon, Switzerland, and the Institute of Mission and Evangelism based there. Southern Baptist representative Earl Martin, the institute's director, has been helping Nikolaev with school plans.

## Bivocational ministers' meet to stress church, SS growth

JACKSON, Tenn. — North Mississippi bivocational pastors and ministers of music and youth will be equipped for enhanced growth of their churches and Sunday Schools at a Feb. 23-24 conference at West Tennessee's Union University.

Participants will also receive an overview of Southern Baptists' upcoming "Here's Hope" national simultaneous revivals. The evangelistic meetings, sponsored by the Home Mission Board, will be held March 18-April 29 across the denomination.

Currently, there are 9,162 bivocational pastors of the denomination's 35,000 churches, according to information from the board's research division. Mississippi ranks eighth with 477 bivocational pastors — or 24.6 percent — among the state's 1,942 churches.

John Adams, dean of religious affairs at Union, said the workshop is open to those from adjoining states.

Helping Adams with the conference will be Dale Holloway, consultant for bivocational ministries with the Home Mission Board. The workshop, which begins with registration at 4:30 p.m. Feb. 23, will conclude with a celebration led by Holloway at 11:45 a.m. the following morning.

Jimmy McCaleb, bivocational minister of music and youth at Southside Baptist Church in Jackson, Miss., will lead a two-part workshop on "Improving the Work of the Bivocational Minister of Music and Youth." In addition to being a church staff member McCaleb also serves as consultant to bivocational music ministers with the Mississippi Baptist Convention Board.

The "Here's Hope" revival overview will be presented by Richard Harris, director of the mass evangelism department of the Home Mission Board. Joey Rosas, assistant professor of religion and philosophy at Union, will lead a daily Bible study.

Adams said registration costs for the workshop will be \$10 for an individual or \$15 per couple. The fee covers costs of the conferences, the opening banquet at 5:30 p.m. on Feb. 23, and materials.

Participants should make their own lodging reservations. Special rates are being offered by the nearby Casey Jones Motel and Hampton Inn, Adams added.

The conference is being sponsored by Union, the Tennessee Baptist Convention, and the Home Mission Board.

## Q & A on drugs . . .

### Why do adolescents use drugs?

We are a drug-taking society, surrounded by images of people using drugs. Television advertisements depict drug use in two ways. Some advertisements link drinking to having fun, while others link drug use (medication) to getting relief. Both give the adolescent viewer the message that there is a drug to alter every human feeling and mood and that it is acceptable to use drugs for this purpose. Most adolescents who experiment with drugs or use them in social situations do not become chemically dependent. Unfortunately, some do.

There are many specific reasons

why adolescents begin to use drugs. They use drugs for recreation, to help them socialize more easily, and as a rite of passage into adulthood. They try them because their use represents a new experience, in response to an impulse, and as part of self-exploration. They use them to conform to their peers, to prove sexuality, to reduce stress, to relieve anxiety or fatigue, to relieve boredom, and as a solution to their personal problems. The overwhelmingly predominant reason given for recurrent use of a drug is that the drug makes him or her feel good and that the user has ex-

perienced no adverse consequences from it.

The answer to this question has been provided by Tom Milford, M.D., who is the medical director at Mississippi Baptist Chemical Dependency Center in Jackson.

Please send all your questions about drug and alcohol dependency to Chaplain Don Nerren, 1225 N. State St., Jackson, MS 39202-2002, or call toll free outside Jackson at 1-800-962-6868 or in Jackson at 968-1102. All questions will be answered in letter form whether or not they appear in this column.



# Letters to the editor

## Education reform

Editor:

Does Mississippi need educational reforms or does Mississippi need more studying by the students?

In the rural areas of Pearl River County, I attended a consolidated public school. We had simple desks, a blackboard, and a few world maps. That was it. We had no slide or motion picture projectors, screens, TV sets, audio cassettes, no fancy equipment. We had a wood-burning stove and no fans nor air conditioners.

We did have conscientious and dedicated teachers and students who were motivated to learn!

In the second grade in Poplarville, we memorized the Ten Commandments, the 23rd Psalm, and learned about Baby Ray. A highlight of the day was when the teacher read us a "story" from a book. We were impressed.

Over the years, I have noted groups of children who are interested in learning and some groups who show little interest. It depends on the child and the home he is reared in. If parents are interested in better education, it "rubs off" on the children. The parents are the "key" to their children's wanting to be good students.

Maybe the educational reform should be better cooperation and interest on the part of the school children's parents. Maybe a good hour of studying at home (home work, reading, math) may be worth an hour of viewing TV before bedtime at 8 p.m.

These educational reforms in Mississippi should not be too expensive. I believe it is worth trying!

Robert S. Leigh  
Jackson

## Texas lopped off

Editor:

You may want to know what the 48-state U.S. map that you use for the Geografun questions-and-answers feature contains a rather glaring boundary error. Extreme west Texas, including the El Paso area, which is adjacent to south-central New Mexico and north of the Rio Grande River, has been erroneously chopped off from the U.S. as if it were a part of Mexico. Check any other map and please correct this, as this certainly is not a good example to be used as a geography teaching service.

Joseph J. Marshall  
Oxford

You are right. It looks as though the map was drawn to end Texas with the line dividing central time from mountain time, which runs north and south through that area of Texas, putting El Paso in mountain time whereas the remainder of Texas is in central time. The dividing line should be the Rio Grande River as it flows out of New Mexico and becomes the boundary between Texas and Mexico. As an "old" west Texan, that seems to be a significant error. — Editor

## Women in ministry

Editor:

I feel that many who speak concerning women in the ministry base their views on a woman's education of today rather than the scripture. God, the Holy Spirit, inspired each word written for yesterday, today, and tomorrow. God's Word never changes. People do.

Jesus never excluded women in his Word. He appeared first to Mary Magdalene (John 20:17) and told her

to go bear the Good News of his resurrection to the disciples. I, too, bear the Good News of the resurrected Savior. From the pulpit? No.

Concerning views of women in the role of bishop (pastor), I feel again that many base their views on a woman's education today. We must read the entire third chapter of I Timothy under the leadership of the Holy Spirit for truth (John 16:13) and teaching (I Cor. 2:13). There should never have been any debate over God's Word about women pastors if men had not ceased to be men.

For if a man know not how to rule (lead) his own house, how shall he take care of the church of God? (I Tim. 3:5).

Lorraine McReynolds  
Natchez

## The Guidepost ad

Editor:

I was astounded at the opposition voiced in this week's paper to the Guidepost ad. I have been reading this magazine for over 20 years, and I have found it to be both inspirational and motivational and ALWAYS godly in concept. I might have missed some article, but I do not recall any which support spirit guides, channeling, and other forms of New Age religion as mentioned in one complaint.

It is hard to believe that anyone considers the power of positive thinking [as set forth by Dr. Peale] to be anti-Christian. If "tested methods for developing courage, strength, and positive attitudes" are not in line with Christian teachings, then I must apologize to all my former Sunday School members for teaching the wrong concepts.

It is true that there have been articles by Jews, showing how the Old Testament scriptures have been their strength. There have been articles by faith healers, who in every article which I read gave full credit to the God through whom they healed. There have been stories by persons who felt led by a Presence to find a lost boy, an injured person, etc. And, in the majority of stories, ordinary folks like you and me tell how God led them through times of trial or indecision, times of overcoming fears and learning to cope with the problems of life. I have certainly been influenced by Positive Mental Attitude, and I thank God for the power he gives us to live better lives and have inner peace.

The articles by Catholics, Baptists, and those of many other denominations have contributed to a better understanding of the faith of different people. I have learned a lot from all the people who have shared their stories with me.

Mrs. J. H. Kennedy  
Jackson

## Southern Baptist Alliance meeting

Editor:

Greetings from Hattiesburg. I hope all is going well for you. I hasten to say how much I appreciate your work as editor of our state paper.

In addition to expressing my gratitude, I want to submit something for publication in the Record at the earliest convenient date:

The Fourth Annual Southern Baptist Alliance Convocation will be held at Third Baptist Church in St. Louis, Missouri, March 9-11, 1990. Interest sessions will include such topics as "Getting in Touch with our Baptist Heritage" and "Understanding the Principles and Direction of the SBA." The convocation is being held on a weekend to encourage participation

from laypersons. SBA members from Mississippi are encouraged to attend and bring back to the state ideas and inspiration for the state SBA organization. There is a \$55 registration fee (includes four meals) which should be sent to SBA Convocation, 8323 Creedmoor Rd., Raleigh, NC 27613. Registration deadline is February 28.

Steve Odom, pastor  
University Church  
Hattiesburg

## Need construction workers

Editor:

Recently our church broke ground for a new educational facility. The church feels the need is definitely there for the addition. We are building this facility to replace space that will be lost when we install a baptistry in our sanctuary. We are well on our way to gaining the funds for materials, but we are not in a position to contract the actual construction of the building. The building committee and the church feels this project will be a success if we can find people who are willing to volunteer their time to help us.

Many people from our state go to other states to help in the construction projects of our sister churches. We call for some of those people to come over and help us who are in their back yard.

Arrangements for housing and meals can be worked out if the need exists. Please contact me for information regarding the start-up time and the skills we need. Anyone interested is free to call me collect. Thank you for helping us!

Keith Powell, pastor  
Liberty Baptist Church  
Rt. 1, Box 79  
Carrollton, MS 38917  
601-237-4750.

## Grandparents' visitation

Editor:

In regard to the Grandparents' Visitation bill (House Bill No. 832) being introduced during this legislative session, there is another side of the story. I am a Christian father who tries to bring up my children (son — 17 and daughter — 9) in the nurture and admonition of the Lord (Ephesians 6:4).

After the death of my wife, I have been sued by ungodly grandparents for visitation in their home. They were welcome to visit in our home any time they wished. Throughout the trial, the judge placed no importance on the fact that the grandparents' 34 year old son, who still lives at home, has a severe sexual problem or that profanity was spoken or that pornography was displayed in their home.

The judge granted the grandparents weekend visitation in their home once a month and two weeks during the summer. Because I tried to raise my children according to God's standards and teach them godly morals, I have been reprimanded for sheltering my children too much.

Proverbs 6:20, 4:1, and 1:8 and Ephesians 6:1 give instructions to fathers, mothers, and children of God's plan for the Christian family. These bills destroy the godly foundation of the home and give ungodly judges the freedom to destroy Christian families. Judges have more discretion, whether good or bad, in interpreting the law than we realize.

And, yes, Satan has a hand in family disruptions and break-ups.

Bill Freeman  
Meridian

## Striking parallel

Editor:

I see a striking parallel between what is taking place in Eastern Europe and what is happening in our beloved Southern Baptist Convention.

In both cases, there is an upheaval taking place; and in both cases the object is the same: complete freedom of expression and control by the people; not some bureaucratic group at the top.

In our convention for years we have had a group of agency heads and convention officials in control of our affairs, and we went along with the status quo in the name of harmony and peace. Then something began to happen; people came awake and became alarmed at the inroads of liberalism that had become evident in our schools and seminaries and then in our Sunday School and Church Training literature. I have only to refer to Dr. Joe Odle to remind you that he became greatly concerned about this and voiced his opinion again and again.

Then, in the name of freedom, they began to raise their voice in protest, just a few at first, then to the annual meeting of the convention until for about 10 years they elected men who had the courage of their conviction. Change began to take place that did not please some people because their cherished belief and decisions began to be questioned.

Soon the hue and cry came up from the "In" crowd about so-called "Take-Over." This reminds me of the controlled press behind the "Iron Curtain" that attempts to keep millions in Communist control. A fair appraisal of our denominational press structure must lead me to conclude that only one side in this affair is being fairly represented. Many have been "brainwashed" as a result and believe anything and everything they see in the Baptist state paper.

May I remind you that the Barnett case at the Sunday School Board did not get the same treatment in the Baptist Press as it did in the secular press! There are other cases I could document, but this will suffice.

I am pleased to note a change in attitude in the editorial stance of the Baptist Record in recent days!

I commend you for this and hope your present course will continue.

Let's pray for peace as we go to New Orleans!

Ray Megginson  
Seminole, AL

The BAPTIST RECORD is not aware of any change in editorial stance and supposes that any such perception may have been in error.

I fail to see the parallel mentioned. In Eastern Europe the effort has been by the masses to throw off the domination by a few. In the Southern Baptist Convention the efforts are being made by a few to dominate.

Any perception that there is now freedom of expression without intimidation is erroneous; and under "conservative" dominance there is more of a hierarchy than there was before, a fact which has been admitted by those in the new hierarchy. The previous hierarchy has been noted in this publication time after time.

There was a difference in the treatment of the Barnett case at the Sunday School Board with the Baptist Press version being more accurate than that in the secular press. — Editor

	Churches Reporting	Gospel Presentations	Number of Conversations
Adams			
Alcorn	/	7	7
Attala			
Benton			
Bolivar			
Calhoun			
Carroll			
Chickasaw			
Choctaw			
Clarke			
Clay			
Copiah			
Covington			
Franklin	11	22	1
George			
Greene			
Grenada			
Gulfcoast			
Hinds-Madison	2	9	1
Holmes			
Humphreys			
Itawamba			
Jackson	9	82	6
Jasper			
Jeff Davis			
Jones			
Kemper			
Lafayette			
Lamar			
Lauderdale			
Lawrence			
Leake			
Lebanon	4	22	10
Lee			
Leflore			
Lincoln			
Lowndes			
Marion			
Marshall			
Mississippi			
Monroe			
Montgomery			
Neshoba			
New Choctaw			
Newton			
North Delta			
Northwest	2	21	0
Noxubee			
Oktibbeha			
Panola			
Pearl River			
Perry			
Pike			
Pontotoc			
Prentiss			
Rankin			
Scott			
Sharkey-Issaquena			
Simpson			
Smith			
Sunflower			
Tallahatchie			
Tippah			
Tishomingo			
Union			
Union Co.			
Walthall			
Warren			
Washington			
Wayne			
Webster			
Winston			
Yalobusha			
Yazoo			

# "Next to oldest" missionary celebrates 99th birthday

By Anne W. McWilliams



Floy Jacob, and two of her daughters, Martha Lowe of Tennessee, center, and Mary Ingram, right, of West Point, open the mail. Twenty-eight birthday cards arrived on Jan. 17, the day before her 99th birthday. First Baptist Church, Franklin, Ky., sponsored a card shower. Also Mrs. Jacob got cards from President Bush, President Carter, the state WMU office, the Foreign Mission Board, SBC, and others.

At least 118 cards had arrived at last count, with more arriving daily. Her favorite television preacher, Mickey Dalrymple, pastor at Fairview, Columbus, wished her happy birthday on the air. The congregation sang "Happy Birthday" to her. First Church, West Point's members sent her flowers and cards. The WMU there gave her a cake and the GAs presented her with a banner and another cake.

Floy Jacob, who was 99 on Jan. 18, is next to the oldest Southern Baptist missionary. Last year she moved from Kentucky to Mississippi, to live with her daughter, Mary, and her son-in-law, Floyd Ingram at 132 Jefferson Street, West Point.

At age 98, perky and petite, she got a pacemaker, new dentures, and a hearing aid. Remembering doctors' predictions — she would live to be 110, and her pacemaker should last ten years — she asked, "What will I do the other two years?" Her sight has dimmed, but her quick wit has not.

In 1922, ten years after Lottie Moon died, Floy Wright first went to China as a missionary. On the way, she stopped in Japan to be married. In WMU Training School, she had gotten engaged to Robert Jacob, Southern Seminary student she'd known a long while. He had gone ahead to China in 1920, to study the language in Peking and establish work in Laichow-fu. He kept writing, "Come on to China. Let's get married!" Since she thought her call to missions might be to Cuba or to work with Negroes in Louisville, she answered, "I don't know anything about China." His quick reply, "You can learn!"

Born January 18, 1891, in Franklin, Kentucky, she was converted at age 15. One of her pastors in Franklin, B. H. Lovelace, she declared years later, "changed the course of my life." He engaged her to begin substitute teaching in his Sunday School class, even when she didn't believe she could. Her studies and prayer for that class led to her interest in missions. (Later Lovelace was pastor of First Church, Clinton, Miss. His daughter, Grace, still lives in Clinton.) While enrolled at Georgetown College, she became very active in Student Volunteers for Missions.

After much seeking of God's leadership, she set out for China. Nineteen days at sea she endured before she could set foot in Tokyo and see Robert

standing at the dock. May 6, 1922, enroute to Yokohama to buy him a collar and to marry in a civil ceremony, the two nearly missed their train. Back in Tokyo, at a missionary home for a second ceremony, she wore a navy suit piped in red and carried a bouquet of sweetpeas. As they said their vows, the groom squeezed the hand of his blonde, blue-eyed bride so hard he split her kid glove. Honey-mooning in neighboring Nikko, he called her onto the porch of the hotel to view the mountains; then he read scripture aloud, the start of a tradition with them.

They sailed for Chefoo, China, and traveled by shen-tze (mule litter) and sedan chair to Laichow-fu, Shantung Province. The sedan chair was a special honor afforded by veteran missionaries, one of whom was Bertha Smith. Later they would transfer to Pingtu, also in Shantung. She began the study of the Chinese language at home, under a tutor.

Always full of fun, Floy still gets a laugh from a joke she played on her husband. Back in Franklin, even before they began dating, he had dashed a bucketful of cold well water on her. She had told him, "You just wait. I'll get you back some day." After they married, she found her chance. He was taking a bath in a tub behind a screen. She tiptoed up to the screen and doused him with a glassful of ice water! Now her daughter, Mary, says her father never would have said an ugly word, so she wonders if he shouted, "Fiddlesticks!"

To the couple were born four daughters — Elizabeth, Lydia, Martha, and Mary. Their son died at age three weeks. All were born in China except Lydia, who arrived only three days after her parents reached America on furlough. Now there are 12 grandchildren and five great-grandchildren.

While Robert was principal of a middle school for boys, Floy taught

their children at home. Once, for a short while, she directed an orphanage kindergarten. In the years since, she has often said, "God had other missionaries, but our children had only one mother!" Yet she neglected neither being a missionary nor being a mother. Both jobs she fulfilled well. As she desired it to be, her home became a model. One Chinese woman told her, "I never knew what a Christian home was like until I saw yours."

With her love for flowers, she surrounded her house with their beauty — a rose garden, a vegetable garden . . . Within the past few years, Mary, Elizabeth (Marble), and Lydia (McIntosh) have revisited China. When they saw salvia growing, Elizabeth wondered if those flowers were grown from seeds descended from their mother's plants! Lydia was able last year to visit Pingtu, where she located the brick border of her mother's flowerbed and brought a brick back across the sea to her.

"The people of China," Floy said, "are so loving." A young fellow, wearing a queue, applied to be her cook in the 1920s. She thought he looked like a greenhorn and figured he probably could not cook. Soon afterward, lunching at a friend's house, she remarked, "These are the best potatoes I ever ate!"

"Well, that boy you thought looked like a greenhorn cooked them!" replied the hostess.

So she hired Tsu-tong-shung. He asked her to teach him how to decorate cakes; she didn't know how, but showed him pictures, which he copied exactly. Never had he made American sandwiches, but at her instruction, she made dainty ones, tinting the bread in blues and pinks and greens. He told her, "Just give me time and I can do anything!"

In the early 30s, during civil war between warlords, soldiers one day were digging in, not far from the Jacob house. Robert thought the family should go to Pearl Caldwell's house. However, it appeared that either way they went, they would run into soldiers. Floy prayed that night, "Lord, if we are okay, let me go right to sleep. If we need to leave, then keep me wide awake." As soon as her head hit the pillow, she was asleep. Battles raged elsewhere; the Jacob family was unharmed.

In 1940, as the war between China and Japan grew more serious, missionary women and children were advised to leave. For days, Floy prayed over the decision, the hardest thing she had ever been asked to do, to go and leave her husband in Pingtu. Finally, though, she took three daughters to Franklin; the other, Elizabeth, was at Blue Mountain College.

After Pearl Harbor, Robert Jacob, A. Y. Yocom, and Pearl Caldwell (a Mississippian), were confined in a Japanese internment camp. Robert was released in 1943. Far-sighted, he had trained a young Chinese man to be his successor at the boys' school.

In 1952, Robert and Floy were reappointed to Hawaii. However, they were not able to go, for he died in 1953. Afterward, she continued to minister through schools of missions and other speaking engagements, and through prayer.

Her sister, Irma Wright, lived to be 102 1/2. Never married, she often claimed to have been "always

(Continued on page 9)

## Faces and places

by Anne Washburn McWilliams

### To my Valentine

Yes, I know yesterday was Valentine's Day, but better late than never. Right? As Leo Buscaglia said, "What's wrong with having surprise Valentine's Days all year?" Today I say, "I love you — even more than yesterday."

It's been almost 35 years since you stood tall at the altar and, reaching for my hand, said, "With this ring I thee wed . . ." Love has been the cementing force that has held us together — not the tinsel type of love, but the "in sickness and in health, till death do us part" kind.

You have lavished on me the quality of loving care that you give your tackle box. Now some people would think that a strange comparison, but I have seen the light in your eyes as you carefully polished and rearranged every item in that container!

To me, forgiveness is the most beautiful word in the dictionary. That article in the Reader's Digest said, "Ask yourself a question — 'What's it like being married to me?'" I did, and I wasn't too happy with some parts of the answer. I could hear myself fussing at you for leaving your shoes in the middle of the den and for piling clutter around your chair, and then it struck home to me that I never hear you complaining about my clutter — books and magazines and notebooks on every table and chair, and shelves of dusty bric-a-brac from far and near. I remembered all the withering looks I'd given you when you flipped the TV channel to yet another western movie. And it hit me how many times you've cheerfully given up your movie in mid-plot so I could watch a ballet performance or an Agatha Christie mystery.

Naturally, occasionally I'm right! And I love you when you're willing to compromise.

I love your humor in the morning and your patience in the evening. Thanks for laughing when I looked at the clock wrong and got up at 4 a.m. (I thought it was 6) and took a bath and ate breakfast before I realized it was only 4:55. Frankly, I felt like crying. Thanks for understanding that I'm not really mad at you when I come in from work and start bombarding you with criticism. Thanks for realizing that I'm disappointed or irritated about something or someone else, and I'm only taking it out on you because yours is the most convenient ear. That's where I need to ask for forgiveness. Thanks for sharing my triumphs, and rejoicing when I rejoice!

As I counted my blessings at the beginning of the year, you were at the top of my list. If I had not moved to Jackson in 1953, I would not have met you that summer. If I'd rented the room on High Street, I might not have met you. My first day at the Baptist Record, I told the landlady at 418 High to save me her last room. She said okay. But when I arrived at 5:15, she'd rented it to someone else. That meant a boarding house at 218 North State instead. If I had not moved there, I'd have not met Ruth Everett. If Ruth and I had not been searching for an apartment, and our phone conversation overheard by our landlady on North State, I might not have met you. Actually, we meant to keep looking at apartments until we found a nice place we could afford, but the landlady thought we meant to leave immediately without giving her notice. She got mad and told us just to go ahead and leave. So we took a tiny nook on North Street, overlooking the fairgrounds. It was there we met Madie, who introduced Ruth to your cousin, W. J. McWilliams, who introduced you to me. When God has a purpose in mind, his purpose never fails. I think it was his purpose to make our paths cross that summer. Don't you?

Thanks, my Valentine, for loving me ever since that summer, in all kinds of circumstances — no matter what I say, no matter what I do, no matter how I look. Thanks for loving me, not only on Feb. 14, but on Feb. 15, and for telling me so, every day of every year. I love you, too.

### 1st, Houston, women's conference will feature Jan Silvious

First Church, Houston, will have its second annual women's conference Sunday, March 3, from 8:30 a.m. until 3:30 p.m.

The theme this year is "Women . . . Pleasing God." Jan Silvious of Chattanooga, Tenn. is the featured guest. In addition to being a conference speaker, Silvious is an author and creator of "Jan's Journal," a daily radio broadcast. Her topics will be Pleasing God . . . "In My Thought Life"; "In My Attitudes";

and "In My Relationships."

Special guest musician will be Debra Martin, minister of music at Woodland Park Church, Chattanooga, Tenn.

Registration deadline is Feb. 17, 1990. Call First Church, Houston, at 456-5311 for more information, or send registration fee of \$15.00, which includes lunch and breaks, to: Women's Conference, P. O. Box 389, Houston, Miss. 38851.



Show listening to preliminary reports on the Laser Thrust are, left to right, Ed Moncado, Filipino consultant; Miguel Gonzalez, pastor, First Spanish Baptist Church, Gulf Coast; Miguel Olmedo, director (from New Orleans); and Neron Smith. Ernest Sadler is director of missions, Jackson County Association and Bobby Perry is director of missions, Gulf Coast Association.



Woong Ho Song (left) and Kwan Soo Song (right).

## Laser Thrust searches for language groups on coast

Gulf Coast and Jackson County Associations recently conducted a probe to locate areas of language persons.

Pastor Woong Ho Song, above left, pastor of Korean Baptist Church, Gulf Coast Association, discusses the Laser Thrust with Kwan Soo Song, consultant from New Orleans. The search was primarily for Vietnamese,

Korean, Hispanic, and Filipino language persons. Neron Smith, consultant, Cooperative Missions Department, Mississippi Baptist Convention Board, coordinated the search, with Miguel Olmedo, consultant. The Laser Thrust probe was sponsored jointly by the Mississippi Baptist Convention Board, Home Mission Board, and the two associations.

## Names in the news

Eastside Church, Pearl, ordained Michael Worsham, son of Johnny and Sue Worsham, to the deacon ministry, Jan. 21. Worsham, 28, accepted Christ when he was nine years old. He has been a member of Eastside Church for 19 years, where he is a member of the choir. Worsham, an analyst programmer at Vickers, is a graduate of the University of Southern Mississippi and is currently working on his masters at Millsaps.

An ordination service was held for James Gayle Pope at Knights Valley Church in Clarke Association on Jan. 7. The charge message to the church was given by C. C. Burns, pastor, Knights Valley Church. The charge message to the candidate was given by Grady Crowell, director of missions, Clarke Association; and a testimony affirming Pope was presented by J. M. Snowden of Neshoba County.

James K. Bennett was licensed to the gospel ministry by First Church, Corinth, Jan. 28. He is available for pulpit supply and speaking engagements. Bennett can be contacted at 2912 Lake Terrace Drive, Corinth, MS 38834, or by phone at 287-6171. Dennis Smith is pastor.

Kelly A. Travis recently entered into full-time evangelism and has formed Encounter Ministries, Inc.

He has 12 years of experience in the ministry, including nine years serving as youth and education director and was pastor in several churches in South Mississippi.

He is available to fill the pulpit or assist in any other way needed. Contact him at Route 5, Box 239, Picayune, MS 39466, or call (601) 799-3829.

The only way to compel men to speak good of us is to do good.



Bufkin

## Devotional

# Faith to live by

By Pat Bufkin

Sometime ago I was in the hospital with one of my men who was dying with cancer. Reflecting upon his life, I recalled what a faithful dynamic Christian he had been. While lying on his death-bed, he urged his family not to weep over his death. He was going to be with Jesus. When I preached his funeral I could see the peace of God written on the faces of his family. Their faith meant everything to them. He had left his family a cherished treasure. He had passed on to them not only a faith to die by, but a faith to live by.

Some people do not have a faith to live by. When death or sickness or tragedy occurs, they are in a state of despair. They are like the lady I knew when I was young in the ministry. She threw herself upon the open casket and screamed, "Don't close the casket!" In their hour of need, their faith is empty and meaningless.

I am reminded of the parable Jesus gave us in Matthew 7:24-27. He said, "A wise man built his house on the rock. The rain poured down, the rivers flooded over, and the winds blew hard against that house. But it did not fall . . . A foolish man built his house on the sand . . . and it fell." The wise man's house had an unshakable foundation. Of course, we know that the Bible is telling us that we must build our lives upon Jesus Christ if we are to have a faith to live by. He is the sure foundation. But I find so many people building their lives upon the sands, the rubble of this world. Their lives are crumbling. Their homes are crumbling. No one will listen to them on spiritual matters.

So often in my visitation I hear the plaintive cry, "I live just as good a life as those in the church," or "There are too many hypocrites in the church."

I am appalled at the lack of sanctification in our churches. We have abominated the line of separation between the world and the church until people in the world do not know the difference. We have become no different from the rest of the world. But the Christian cannot build his life on sin. Light has no communion with darkness. Righteousness has no fellowship with sin. When the Holy Spirit says, "This is sin; confess it; get rid of it," we must obey. We cannot build Christian character on a sinful life. We will never build anything worth talking about on sin, not a family, not a marriage, not a relationship, not anything. We can build nothing on sin.

The difference in the type of faith is dependent upon the foundation. If one wants a faith to live by, then he must build his life upon the solid Rock, the Lord Jesus Christ. Then he will not only have a faith to die by, but he will have a faith to live by. Christ makes the difference in our lives.

Bufkin is pastor, Pilgrim's Rest, Crystal Springs.

## Staff changes

Due to a cerebral hemorrhage suffered last August, Billy A. Vaughan, minister of music at Laurel's First

Church, has resigned that position after serving the church 18 years. Vaughan went to Laurel from Columbus, where he served First Church from 1964-1971.

Vaughan has been active in Mississippi's church music programs. He served on the organizational committee of the Mississippi Baptist Church Music Conference and has served as president of that conference. He has been a festival leader in the annual area keyboard festivals for over 10 years. He is a charter member of the Mississippi Singing Churchmen.

Vaughan and his wife, Mary Helen, will continue to live at 925 Cherry Lane, Laurel, MS 39440.

Robert H. Rogers has been called as interim pastor of Beacon Church, Hattiesburg. He is an army reserve chaplain. Former pastorate include Priceville and Richmond, Tupelo; Harperville, Scott County; and Sunrise, Petal. He has also served as interim pastor of Macedonia, Petal; and First Baptist, Plantersville.

Allan Moseley, a native of Montgomery, Ala., recently moved to First Church, Durham, North Carolina, from Bayou View Church in Gulfport. He was pastor of Big Level Church, Wiggins, before moving to Bayou View Church. Moseley has a B.A. degree from Samford University and doctor of theology degree from New Orleans Seminary.

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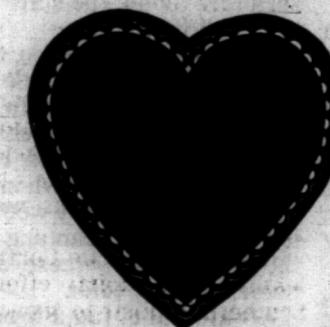
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# "A lot of us are 'chicken' about sacrificing"

By Wayne Campbell  
Mark 8:29-38

The beloved farmer was down in the dumps. A series of minor misfortunes had befallen him, and he needed something to cheer him up. The subject was being discussed by the barnyard animals early one morning. The chicken observed, "What he needs is a good hot breakfast to start his day off right and show him we care. Furthermore, I'll contribute the eggs." Then turning to the hog, she said, "And you can provide the ham!" The hog stared at the chicken a second and replied, "That's easy for you to say. That's only a contribution for you, but for me it's a sacrifice."

A lot of us are "chicken" about sacrifice. We believe in it, for others. We know it is necessary for some people. But is sacrifice really supposed to be a part of our Christian calling?



Campbell

## LIFE AND WORK

When Jesus' question had evoked the memorable response from Peter, recorded in verse 29, Jesus sought to develop that perception further. Peter had perceived who Jesus was, but had he understood what that identity meant?

Jesus did not want a public declaration made concerning his identity apart from an understanding of what would be involved (vs. 30). Jesus was saying to his disciples, "There is something else you must understand about the Christ. Being the Christ means suffering, rejection, death, and then resurrection." And his apostles were so appalled by the mention of suffering and death that they evidently missed the prophecy of his resurrection. Such sacrifice was foreign to their concept of the Messiah.

Impetuous though he was, Peter likely spoke for the entire group when he rebuked Jesus (vs.

32). His thinking apparently was, "Since you are the Christ, why is it necessary for you to make such a sacrifice? When you have the power to do otherwise, why should you be willing to suffer?" What Peter obviously had missed was that it was precisely because Jesus was indeed the Christ that he must suffer those things. Bypassing the cross has always been of man, not of God. Note Jesus' words to Peter in verse 33. You and I, like Peter, are "savoring . . . the things of men" when we seek to be spared the difficult and demanding task God set before us; when we value our own comfort and security more than we value his will; when we want to protect our own interests rather than investing our lives in service to others.

Jesus' disciples had great difficulty reconciling his identity with his predicted sacrifice. We sometimes have difficulty reconciling the idea of sacrifice with our identity as his followers. Since we are his servants, shouldn't his love shield us from the need of sacrifice? Carried to the extreme, that concept of Christianity says that because we are his, God is obliged to make

us healthy, wealthy, and adored. Jesus' teaching (vss. 34 ff) was quite different.

Thomas Shepherd wrote, "Must Jesus bear the cross alone, and all the world go free? No, there's a cross for everyone. And there's a cross for me." But what is our cross? Is it some incidental hardship that befalls us? Is it the common, or uncommon difficulties we face? According to Jesus' teaching, my cross consists of the sacrifices I'm called on to make, the suffering I encounter specifically because I am following him. He who bore the cross for us calls upon us to take up our cross and follow him. That sounds paradoxical until we reflect upon what it means to follow him. To follow Jesus means forsaking selfish interests for the sake of his interest in others. It involves openly acknowledging and lovingly demonstrating our relationship with Jesus in the midst of a sinful world. Jesus didn't call us to develop martyr complexes, but he does call us to be committed to following him regardless of the consequences.

Campbell is pastor, Chunky Church, Chunky.

# Jesus — the Way, the Truth, and the Life

By Tommy Vinson  
John 14:1-4

Few scriptures have been used more often and more effectively to comfort those whose lives have been shattered than John 14. Jesus originally spoke these words to his disciples who were broken-hearted. The recent announcement of his imminent departure confused them. The cumulative effect of the exposure of Judas as a traitor, plus the stinging prophecy that Peter would deny him, pushed them to their emotional limits.

First, notice the comfort which Christ offered to his disciples. (vss. 1-6) The idea of vs. 1 is "Stop letting your hearts be troubled." Jesus wasn't warning of a possible condition; rather he was recognizing an existing one (vs. 27). Jesus knew what it was like to have a "troubled heart." The same Greek word for "trouble" is used of him in 11:33 and 13:21. He seeks to comfort the disciples by pointing them to the future.

The blessed prospect of spending eternity

Vinson

with him in the "Father's House" should have lifted their depressed hearts. This passage may not satisfy all of our curiosity about the nature of the future life; however, it points out the most wonderful aspect of heaven, which is "to be with Christ" (vs. 3). Years later John tried to describe heaven in the book of the Revelation. The best he could do was to describe what will not be there: "no tears, no death, no sorrow, and no night" (Rev. 21:4). When you add to this comforting prospect of heaven the blessed hope of Christ's return, then you have a very real basis for comfort: "If I go . . . I will come again" (vs. 3).

## UNIFORM

The idea that their leader was leaving greatly troubled Peter (13:36-37) and Thomas (14:5). The major question on their mind was, "Where are you going, Lord, and how can we get there?" Jesus answered with one of the most quoted verses in the New Testament: "I am the way, the truth, and the life, no man cometh unto the Father, but by me" (vs. 6). He is not just a person showing the way to God; he is the way. He

doesn't just tell the truth about God; he is the truth. He not only possesses spiritual life; he is also the source of that life. The phrase, "no man cometh unto the Father, but by me," is not narrow arrogance, but is rather the only possible deduction he could make, considering his unique sonship. The early church certainly believed in the exclusiveness of the Christian message. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Jesus speaks next to clarify his identity to the confused disciples (vss. 7-11). It was obvious from Phillip's statement that he really did not know experientially the full significance of who Jesus was (vs. 7). The desire to be shown the Father was probably a request for a theophany reminiscent of those found in the Old Testament (Gen. 32:24, 30). The response, "He that has seen me has seen the Father" was a staggering claim to deity. No theophany was needed since the Father dwelt in Christ. When they would come to understand more fully who the Son was, then they would also comprehend more clearly the being of the Father. This

wonderful, yet mysterious, union was evidenced by Christ's words and works (vs. 10). His words were filled with the truth of God and his works were filled with the power of God.

Last, Christ presents a challenge to his disciples to do greater works than he did (vss. 12-14). Far from being a disenfranchised group of disbanded followers, they are now going to be more effective than ever. The "greater works" (vs. 12) does not necessarily refer to the quality of works, but to the quantity of works. (How could one improve on the resurrection?) This was illustrated at Pentecost when, with one sermon, more people were swept into the kingdom of God than in the three years of our Lord's personal ministry (Acts 2).

What greater work could there be than sharing with someone about the way, the truth and the life? The method for accomplishing these greater works was through answered prayer (vss. 13-14). To ask "in Jesus name" is to ask for those things which are in harmony with the nature and will of Jesus Christ. This was all done "that the Father may be glorified in the Son" (vs. 13).

Vinson is pastor, Crossgates, Brandon.

# Keeping our commitments to God is important

By N. Allan Moseley  
Joshua 22:1-24:33

"I promise!" How easily those words are said, but sometimes it is not easy to keep commitments made. Every child should be taught how important it is to keep a promise once it is made. Public, verbal commitments are essential — much of life would be meaningless without them. We make such commitments when we borrow money to buy a car or house, and when we sign a contract of any kind. Much of the litigation in our society occurs because of someone's reluctance to keep a promise.

Promises to God are also important. If we are willing to commit ourselves to someone else in a business matter, then we ought not to balk at signing a budget pledge card, walking an aisle to make a public commitment, or verbally expressing faith in Jesus. Fulfillment of commitments is a dominant theme in Joshua 22-24. There are some clear truths concerning promises illustrated in the experience of the Israelites.

One truth that is seen is that genuine commitment to God is never made in a vacuum. Joshua and the other Israelites were aware that the tribes of Reuben, Gad, and Manasseh had kept their commitment to help in the conquest of Canaan (Num. 32:5-25). Once that task was completed, those tribes were released from that

## BIBLE BOOK

specific obligation, but were charged to be faithful to the Lord in all other matters (22:1-6). After they traveled east, toward their homes, the altar they built was of great concern to other Israelites. Did this new edifice mean that the people of these three tribes were abandoning their devotion to the Lord to serve other gods? Israel's elders were mustered quickly in order to examine the status of their kinsmen's commitment to Jehovah. When we make a commitment to God, we must realize that others will be affected and concerned. They should be.

Another truth that is illustrated is that care be taken to examine someone's motives before a judgment is passed concerning a commitment made to God. The building of the altar did not at all mean that Reuben, Gad, and Manasseh were forsaking Jehovah and his tabernacle to follow other gods. It was meant only as a memorial to bind eastern and western tribes together in faith (22:21-29). The Israelite leaders were wise not to attack before they gathered all the facts. Public commitments invite public scrutiny. Therefore, God's people must be careful not to condemn quickly on the basis of external evidence.

Another truth is that faith commitments involve severing ties with sinful influences. One cannot "cling" to God and to paganism (23:8, 12). Joshua was aware of this truth, and it is sprinkled throughout the New Testament (e.g. Mt. 6:24; II Cor. 6:14-17; I Jn. 2:15).

Also, Joshua's review of Israelite history

(24:1-13) provides convincing evidence that commitment made to God is a response to the commitment he already has made to us. His grace initiated Israel's relationship to him, not their search for God. If it were not for his love for us and his redemption accomplished in Christ, there could be no commitment made to God.

In addition, our public commitment to God should be renewed and ratified at each new stage of life. The foxhole religion of Israel's past was easy; Jehovah was the God who delivered them from their enemies and gave them victory. However, now they were standing at the inauguration of a new phase of life. They were about to be prosperous and settled farmers, not nomadic soldiers. It would be easy to fail to transfer their covenant with God through this transition. They could forget God (Deut. 8:10-14). The covenant we made with God in youth must be ratified as relevant to adulthood, married life, career, and ultimately retirement.

Lastly, it is evident that our promises to God are proven by the lives that we live. Joshua's great statement of commitment (24:15) was made real and powerful because it was supported by a lifelong lifestyle of serving God. Unfortunately, Israel's glib words of promise (24:15-24) eventually were contradicted by their disobedience. However, God's promise to cease to bless them were kept, and their rebellion led to his judgment by exile. May we be able to say, as the psalmist did, "I will pay thee my vows, which my lips have uttered" (Ps. 66:13-14).

Moseley is pastor, First Church, Durham, N.C. (formerly of Bayou View, Gulfport.)

## Korean congress registrations flood BWA office

MCLEAN, Virginia, USA (BWA) — More than one thousand people are already registered for the 16th Baptist World Congress to be held in Seoul, Korea, August 14 to 19, 1990.

"With the Congress registration goal set at 10,000, this is an excellent start," says Denton Lotz, BWA general secretary-treasurer. "We expect that the majority of people will register about three months before the Congress."

While the majority of those already registered are from the United States and Canada, Baptists from 56 countries have already registered. Forty people are already registered from Okinawa, Japan, "and we fully expect to register 100 people," says Stan Murray, a missionary to Okinawa with the Okinawa Baptist Convention.

Japanese Baptists expect to send at least 1,500 to Korea. Large delegations are also expected from Hong Kong, Taiwan, the Philippines, Singapore, India, and the rest of Asia.

# THE VILLAGE VIEW

## The Baptist Children's Village

Ronny E. Robinson, Executive Director

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## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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## "Missionaries To Mississippi Children"

by Ben and JoAnn Reese

We came to work at The Baptist Children's Village because the programs The Village provides for children are based on the beliefs which we have as Christians. We think of ourselves as Christian Child Care Missionaries because this work is truly a ministry for us and The Village is definitely providing for the needs of the young people to whom we give care.

As members of a team of professionals, truly dedicated to helping youngsters, our prayers are answered daily as we deal with Mississippi's hurting, troubled and dependent children.

Aaron is just one of the many children we have cared for since we came to The Village sixteen months ago. Aaron is ten years old, comes from a broken home and is one of three children. He has lived with seven different family members during his short life and has developed a deep inner anger towards everyone.

Recognizing Aaron's problems, The Village's team of professionals met specifically to draw up an individualized plan of care. The plan has now been implemented. Although we cannot yet report a total cure for Aaron, we can see an improvement in his attitude and behavior. It was an exciting day for us all when Aaron accepted Christ into his heart and life. After receiving spiritual counseling from Village staff, he made a public profession of faith and was baptized into the fellowship of one of our host churches.

Our prediction is that he will succeed in controlling his anger. I thank God for The Village where Aaron and others can receive the kind of care and encouragement they need.

With help and love like this, how can there be any doubt about success in the future of this young man.

\* \* \* \* \*

*Ben and JoAnn Reese have been Child Care Workers with The Baptist Children's Village since November, 1988. They are now serving on our Reedy Acres campus, near Water Valley, where Ben also serves as our Unit Coordinator.*

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Ms. Venie L. Craig	Mr. Howard R. Martindale	Mr. & Mrs. Billy Skelton
Mr. & Mrs. Otis P. Key	Mr. & Mrs. J. H. McMinn	Mrs. Elizabeth Tate
Mrs. Sue G. Mitchell	Mr. Kenneth Mathews	Mrs. Flossie McKellar
Mrs. Martha Pickett & Wade Pickett	Mr. & Mrs. Harold Simmons	Mr. Irby Ellis
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Mr. C. D. Maddox	Rev. & Mrs. S. E. McAdory	Mrs. Cecil Boswell
Mr. & Mrs. Thomas Craft	Mrs. J. V. Smith	Kenneth McWilliams
Mr. & Mrs. William R. Ford	Bennett McAnthur	Mr. John W. Coleman
Rev. & Mrs. Bob Maddux	Mr. & Mrs. D. D. Farmer Sr.	Scotty Mercer
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Mrs. George Mangum	Mr. & Mrs. J. H. McMinn	Mr. Nolan Michael
Mrs. Eva Steen	Mr. & Mrs. W. J. McDade, Willard & Clifford	Mrs. & Mrs. Reese Snell
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	Mr. & Mrs. W. C. Rogers	Mrs. Orlene R. Miller

**(To Be Continued)**

## Help!

There is immediate need for mature, Christian couples and ladies, age 30 to 60 years, to serve as child care worker on our residential child care staff. Applicants must be in good physical and emotional health, prepared to accept 24-hour per day residential assignment with children.

- \*No previous experience required — we will train
- \*Adequate cash salary; room and board furnished
- \*Excellent insurance and retirement program
- \*Interesting opportunity for Vocational Christian service

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**EOE**



# Peel will lead seminars at MC on child development, family life

Kathy Peel of Tyler, Texas, a nationally recognized authority on child development and family life, will visit Mississippi College Feb. 25-27 to conduct seminars.

Peel, president of Creative Alternatives and co-author of the best selling book *A Mother's Manual for Summer Survival*, will conduct two sessions which will be open to the public and should attract interested parents and children's workers from throughout central Mississippi.

Her first public workshop will be Feb. 26, from 7-8:30 p.m. on campus and her topic will be "Creative Team-



Peel

work: How Parents and Teachers Can Help Children Develop the Full Potential."

The Monday evening workshop is designed for preschool and daycare teachers and directors, plus parents. The cost will be \$5 per person and pre-registration can be completed by calling the Office of Continuing Education at 925-3831.

On Feb. 27, Mississippi College and Maranatha Bookstores are combining to present Peel in a workshop at Colonial Heights Baptist Church in Jackson, 9-10:30 a.m. This program will be free of charge and is designed especially for mothers, although fathers are also invited. The seminar topic will be "Creative Chaos — The Art of Motherhood." A nursery will be provided at minimum cost and nursery reservations can be made by

calling 956-2422.

In addition to the two public seminars, Peel will also conduct an informal chat time with female students of the college on Feb. 25 at 8:30 p.m. in the lobby of Hederman-Gunter Hall. She will appear on the "Mississippi Morning" show on WJTV (Ch. 12) from 8-8:10 a.m. on Monday, followed by visits to child psychology, marketing and education classes. She will be the chapel speaker at 10 a.m. in Swor Auditorium of Nelson Hall. On Tuesday she will speak to the Creative Writing Club, 12:30-1:30 p.m., in Nelson Hall.

Peel is a graduate of Southern Methodist University and is currently working on a graduate degree at the University of Texas. A former high school teacher, she is married and the mother of three sons.



## State missions bricks Vernal

Vernal Mission, George Association has received a check for \$1,000.00 to help brick its worship center. Lester Hatcher, state board member, is shown at left presenting the grant to Buford Merritt, a leader in the mission, while director of missions, Horace Glass, looks on. The presentation was made at the George-Greene Area Missions Baptist Men's Banquet launching Bold Mission 1990. One hundred ninety-two men from 27 churches participated in the banquet. Don Blackwell, layman from First, Magee, was the speaker. This money was provided through Margaret Lackey State Mission Funds allocated to the Church Building and Pastoral Aid Committee of the Mississippi Baptist Convention Board.



## Book reviews

**Delos Miles. GOD IS FOR YOU: MEETING LIFE-NEEDS THROUGH PERSONAL BIBLE STUDY.** Nashville: Broadman Press, 1989. Paper, 131 pp.

Delos Miles is professor of evangelism at Southeastern Seminary, North Carolina. His desire to win people to Christ is evident in the unique and useful book.

*God Is For You* is a systematic Bible study to show that God meets every human need through Jesus Christ. Miles borrows Abraham H. Maslow's list of human needs, from the need for food to the need for truth; and he builds 26 concise Bible studies around each need. Each short chapter has an interesting introduction with a couple of illustrations, relevant scripture from both the Old Testament and the New Testament, comments on the scripture, questions to think about, and a brief conclusion with an illustration.

Miles' illustrations are hard-hitting and modern. He prints the entire text of the scripture passages in the book from the Good News Bible. His comments on the scripture are sound, but he allows room for much more to be said on each subject. In fact, each chapter is more like an outline than a complete study.

*God Is For You* would be an excellent book for a group study, especially in a home Bible study with non-Christians. It is also rich material for a sermon series, as my congregation already has discovered. Few books have so much to say about Jesus' meeting our needs in so few pages. — Reviewed by Bob Rogers, pastor, Calvary Church, Gloster.

**Powell, Paul W.; A FAITH THAT SINGS;** Nashville; Broadman; 1989.

This is an excellent book! However, I must admit I am partial to this author Paul Powell is pastor of the Green Acres Baptist Church in Tyler, Texas. He has written several books for Broadman. His writing is always fresh and filled with illustrative and sermonic material. This one is no exception.

The book is a series of sermons on the book of Psalms. There are 20 chapters with each one dealing with a selected Psalm. All of them are inspirational in nature. The author's style of writing makes the book easy to read. Any Christian would enjoy and would profit from reading the book. I enthusiastically recommend this book!

Reviewed by Greg Potts, pastor of Heucks Retreat Church, Brookhaven.

A tourist in Florida called to an old resident, "How far is it to Orlando?" He said, "I can't rightly say, mister. It used to be about 25 miles — but the way things have gone up around here, it wouldn't surprise me none if it weren't about 45 now."

## Call to solemn assembly draws terminology questions

By Terri Lackey

NASHVILLE (BP) — The Old Testament term "solemn assembly" used in connection with a call to prayer and repentance by Southern Baptist prayer leaders is drawing questions from people unfamiliar with the term.

"Solemn assembly is a very serious meeting with God," said Avery Willis, manager of the leadership development section of the Southern Baptist Sunday School Board's discipleship training department. He said he has received several calls from church leaders who do not understand the term or who want to know how to conduct a solemn assembly.

"Solemn assembly is a biblical term," a call to prayer and fasting issued from God to the people through revered church leaders; and it comes out of the book of Job, said Henry Blackaby, director of prayer and spiritual awakening at the Southern Baptist Home Mission Board.

"It is a very solemn gathering of the people of God to come face to face with God and discuss what he has on his agenda," added Blackaby.

Prayer leaders from the Southern Baptist mission boards joined leaders from the Sunday School Board in

teaching more than 180 church leaders how to conduct intercessory prayer ministries during the first Church Program Training Center seminar on prayer Jan. 22-25. Minette Drumwright, director of the international prayer office at the Foreign Mission Board, and T.W. Hunt, prayer consultant at the Sunday School Board, also participated in the seminar.

"Solemn assembly is a time to read God's word, understand that God is speaking to us and that we must respond to God," Blackaby said during an interview with the four prayer leaders. "It is not only a Bible study time but an encounter with God."

Solemn assembly does not have a specific agenda, but it should be a planned meeting of the church, association or state convention, the prayer leaders agreed.

Drumwright said a solemn assembly might be better received and scheduled if called before an already-planned meeting, such as an evangelism conference or board meeting.

Drumwright noted that Foreign Mission Board trustees and staff called a solemn assembly prior to their meeting Feb. 12.



### First, DeLisle, gets building aid

V.A. chaplain Ed Holmes, left, a member of the Mississippi Baptist Convention Board, presents a check for \$2,400.00 to Harvey Thornton, pastor, First Church, DeLisle, Gulf Coast Association. The check was a grant from the Church Building and Pastoral Aid Committee, MBCB, for repairs to the church building. This grant was made possible through gifts to the Margaret Lackey State Missions Offering. Bobby Perry is executive director, Gulf Coast Association.

### Mississippi Baptist activities

Feb. 18-21	Home Mission Study (WMU Emphasis)
Feb. 19	Children's Worship/Bus Ministry Conference; FBC, Batesville; 7-9 p.m. (SS)
Feb. 19-21	Long Range Planning Seminar; Baptist Building; 2 p.m., 19th-Noon, 21st (CAPM)
Feb. 19	Youth Choir Festival; FBC, Brandon; 6:30-9:00 p.m. (CM)
Feb. 20	Children's Worship/Bus Ministry Conference; Main Street BC, Hattiesburg; 7-9 p.m. (SS)
Feb. 20	Youth Choir Festival; FBC, Hattiesburg/FBC, Greenwood; 6:30-9:00 p.m. (CM)
Feb. 22-23	Program Interpretation for Association Staff; Camp Garaywa; 10 a.m., 22nd-Noon, 23rd (PD)
Feb. 23-24	Disciple Youth Workshop; FBC, Grenada; Noon, 23rd-Noon, 24th (DT)

Baptist Record

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